

The True Witness.

CATHOLIC CHRONICLE.

PRINTED AND PUBLISHED EVERY FRIDAY BY THE PROPRIETORS,

GEORGE E. CLERK and JOHN GILLIES,

At No. 223, Notre Dame Street.

All communications to be addressed to the Editor, G. E. CLERK.

TERMS:

To all country subscribers, or subscribers receiving their papers through the post, or calling for them at the office, if paid in advance, Two Dollars; if not so paid, then Two Dollars and a-half.

To all subscribers whose papers are delivered by carrier, Two Dollars and a-half, if paid in advance but if not paid in advance, then Three Dollars.

Single copies, price 3d, can be had at this Office; Pickup's News Depot, St. Francis Xavier Street; and at W. Dalton's, No. 3, St. Lawrence Main Street.

MONTREAL, FRIDAY, MARCH 23, 1860

NEWS OF THE WEEK.

The veil that has so long concealed the grand "Napoleonic Idea" from mortal gaze, has at last been partially withdrawn, and it is now given to us to catch a glimpse, at least, of its features. We now know what was the "idea" for which France forced Austria to war; that that "idea" was merely the territorial aggrandisement of France by the annexation of Savoy; and that the professions of disinterestedness whereof, at the commencement of the contest, Louis Napoleon was so lavish, were but the ordinary cant in which hypocrites invariably indulge when meditating some stroke of surpassing rascality.—France wants Savoy; and therefore in despite of justice, and in violation of all existing Treaties France will annex Savoy—let the other Powers of Europe say what they will. Such in substance was the meaning of Louis Napoleon's speech at the opening of the French Legislative Chambers. We should be thankful that the arch-dissimulator has for once been pleased to speak out frankly; and we should be the more thankful, since it is not easy to see how his avowed intention of despoiling his accomplice in rascality, Victor Emmanuel, of a slice of the latter's hereditary dominions, can fail in bringing about a rupture betwixt the two. "Tis a trite proverb that, "When rogues fall out, honest men come by their own;" and without laying ourselves open to the imputation of being too sanguine, we may venture to indulge the hope that a quarrel betwixt two such consummate rogues as a Louis Napoleon and a Victor Emmanuel, will tend to the advantage of the Pope, and contribute towards the maintenance of the integrity of the States of the Church. The Emperor, it is true, graciously condescends to throw a bone to the dog, in the shape of a permission to his former confederate to annex Parma and Modena; but it is doubtful whether even this will reconcile Victor Emmanuel to the robbery about to be inflicted upon him—seeing that he is told that he must abandon his nefarious designs upon Tuscany and the Romagna. The former, as from the beginning seemed probable would be the case, is to form a kingdom, or nucleus of a kingdom of Central Italy, for the benefit of a Napoleonic cousin; whilst the destinies of the latter are for a season, to be left to the decision of the French autocrat. Such is the last "phase" or manifestation of his "idea" that Louis Napoleon has been pleased to give to the world.

How the other Powers of Europe, how Great Britain especially, will accept this bold enunciation of Imperial policy, remains yet to be seen; but it cannot be doubted, that, no matter how delicately soever diplomatists may treat it, it is a defiance to Europe, an undisguised menace to Prussia, and an open profession of contempt on the part of Louis Napoleon for all existing European Treaties. It has already provoked an animated discussion in the British Parliament; and by the last accounts it has not been very favorably received by the people of Italy, and those most immediately interested therein. That it will ultimately lead to a general European war is by no means improbable; and the rumor to which the Times' Paris correspondent gives circulation, to the effect, that all the men and officers on furlough, the Imperial Guards not excepted, are ordered to join their respective regiments immediately, would seem to indicate that Louis Napoleon had made up his mind to this contingency. Perhaps it is well that it should be so; that by a bitter discipline, Great Britain and the other Protestant Powers should be taught the important lesson, that the integrity of the Papal States is as essential to the peace of, and the balance of power in, Europe, as to the independence and autonomy of the Catholic Church; and that even to gratify their hatred of the Pope and the "Man of Sin" it is very dangerous for them, or any of them, to countenance either France or Austria in their projects for secularising or annexing the dominions of the Sovereign Pontiff. If, in a spiritual point of view a Pope is essential to the Catholic Church, which in its essence is Papal, so also in a secular point of view, and under the existing political order, is his Temporal Sovereignty indispensable to the liberties of Europe, and the independence of the Italian Peninsula.

The domestic news is of little interest.—The Budget, the Commercial Treaty with France, and the Savoy question, form the all-engrossing topics of public discussion. The report that the Prince of Wales will sail for Canada about the end of May is confirmed. At Cork, the newly appointed Attorney General Deasy had been elected by a majority of 2,000 over his opponent Lord Cambden.

HIS HOLINESS POPE GEORGE BROWN 1ST, AND THE CATHOLIC MEETING AT TORONTO.—It was not to be expected, hardly to be desired, that Pope Brown should have allowed the late meeting of the Catholics of Toronto to express their sympathy with his rival Pius IX, to pass unnoticed, unrebutted. His Holiness of U. Canada necessarily looks upon such an assertion of independence of his spiritual authority, by those whom, since the era of the "Protestant Reform Alliance" he treats, not so much as his "natural allies," as his "natural subjects," with extreme disgust; as a symptom that, even in U. Canada, his spiritual authority over Catholics is not absolute; and that in spite of his arrogant claims to their allegiance, there are moments when even those claims are slighted, and when Pope George himself is discarded for another, and still mightier potentate.

Accordingly we are not surprised to find the Globe criticising the proceedings at the late demonstration of Catholic feeling. Indeed had that journal passed it by in silence, we should have felt serious doubts as to its propriety;—for as an invariable rule, admitting of no conceivable exception, we may take it for granted that the action of Catholics which attracts the praise, or disarms the censure of His Holiness Pope George 1st, is an act of treason to the Church, a piece of scoundrelism in which no Catholic gentleman would participate. The Catholic may always feel assured that he is in the path of duty when he is assailed by the Globe; just as if he wins the smiles of the "Protestant Reformers," or extorts a word of praise from George Brown, he may at once suspect that he has been guilty of some act of inexpressible turpitude. We would therefore respectfully congratulate the Catholics of Toronto upon having elicited the hostile criticism of the Globe, and provoked the malevolence of Pope George Brown.

In other respects his "fling" at his rival Pius IX, is scarce worth notice. As a specimen however of the contradictory nature of the charges which an enlightened Protestantism urges against the "Man of Sin" it may at the same time prove both instructive and amusing:—

"It may be true, as Bishop Lynch said, that the men in Rome who create the disturbances are a mere clique of rowdies; escaped ruffians from the dominion of temporal princes; it may be true that the Pope's lenity to them; his tender-heartedness; his extreme sensitiveness; his love-earn for murderers, liars, and brigands—Antonelli included—prevents him decapitating as many as he ought, and that he thereby perpetuates a source of continual anarchy. Even granting this to be the case, it does not excuse him,—for the ruler who is too good to keep his people in order, we should imagine is better without people at all. With all due deference to Bishop Lynch, however, we cannot accept his version of the matter. We have a clique of rowdies in Toronto, but we keep them in order with a few police.—We do not require the assistance of French troops. The late slaughter at Perugia, too, tells sadly against Pius Nona's tender feelings. We fear he would like the Emperor of France or of Austria to restore the revolted provinces, even though tens of thousands fell in the struggle—at least he seems very anxious that the attempt which would inevitably involve such a calamity, should be made."

Mark the inconsistency of the above! If the Pope exercises the God-like prerogative of mercy, he is condemned as unfit to rule, because he is "too good." If he employs, as a Sovereign Prince, the only means at his disposal for defending himself and his dominions against filibusters and brigands, he is denounced as a slaughterer; it is cited as an argument against his "tender feelings"—as if the Sovereign of Catholic subjects had no right to enforce obedience to his legitimate authority, by the same means as those of which without scruple all Protestant Governments avail themselves to reduce rebels to obedience. And what was this slaughter of Perugia? to which Pope George refers us as an instance of Papi-cruelty, and Pius' IX. want of clemency.

An armed band of Tuscan filibusters, aided by a handful of rowdies at Perugia, took possession of the town; tore down the Papal standard, and set the Pope's authority at defiance. The Pope ordered a body of his troops to reduce the place; but as a precaution, and in the hopes of averting bloodshed, he sent Signor Latranzi, a high judicial officer, a native of Perugia, and one therefore likely to be favorably received, to treat with the filibusters, and rebels, and to induce them by assurances of pardon to evacuate the Papal territory, and to return to their allegiance. This humane offer was rejected by the garrison of Perugia; they declared their intention to maintain possession by force of the city, and fired upon Signor Latranzi and his escort. Under these circumstances an attack was ordered; and advancing gallantly upon the fortifications, the outer wall was quickly carried by the Papal troops, and a hand to hand conflict in the streets of the town commenced. This conflict—the most harassing species of warfare to which soldiers can be exposed—was carried on for some time; the filibusters and insurgents keeping up an incessant fire upon the Papal soldiers, from the windows of the houses which they occupied, whilst from the tops of the same houses missiles of every description were hurled upon the heads of the advancing troops. Of course the latter did not allow themselves to be thus cut up without resistance; they fired upon the houses, and their defenders; killing several of the latter, amongst whom were two women—for many prostitutes were active on the side of the filibusters—and it is said that, in one instance, a child was wounded. However musket balls are no respecters of persons; and this, if true, may be deplored, but cannot be charged as a crime to the troops. From an hotel in which a Yankee named Perkins was stopping, several shots were

fired by the landlord and his servants, whereby an officer was wounded, and one or two of his men were killed. The troops stormed the house, and very properly bayoneted the landlord and the other combatants on the spot; but with a discrimination most creditable to their discipline and gallantry—a discrimination which under analogous circumstances no troops of any other service would have imitated—they offered no violence to the women, and other non-combatants whom they found in the house, and wherein, as a "place of arms," according to the ordinary laws and customs of war, every life was forfeited.—Upon the whole forty-nine or fifty-one, for accounts differ, of the garrison of Perugia were killed, and a greater number wounded; whilst the losses of the storming party were nearly as severe. The Tuscan filibusters and Perugian insurgents having been expelled, order was at once restored. The only excesses on record, were the pillage of two shops, and the breaking of some furniture, with the alleged loss of six portmanteaus, and we believe eight carpet-bags, by Perkins, the Yankee aforesaid. Upon the whole we know not which most to admire; the courage, the discipline, or the humanity of the Papal troops; and when we contrast their conduct in a place taken by storm, with that of British soldiers in similar circumstances—at Badajoz, at Ciudad Rodrigo, for instance, or still later in India—we feel abashed at the stupendous impudence of the Great Briton who presumes to speak about the "massacre of Perugia." Never was a town taken by storm so leniently dealt with; never, under such trying circumstances, did troops ever display such humanity, such scrupulous regard for the rights of property and respect for the honor of woman, as did the brave soldiers of Pius IX, who drove the Tuscan cut-throats out of Perugia. This is the reason, no doubt, why so many ludicrous falsehoods have been propagated by the British and Yankee Protestant press, respecting the affair. We have not time or space to notice them in detail; but we may mention one, which we are assured had a great effect. To intensify Protestant horror at the barbarities of the Pope, the Papal troops were represented as having thrown children into the Tiber. This is as if, in a description of the storming of Madrid we were to be told that the storming party threw the garrison into the Ebro. But we need not dwell upon the subject; Protestant lies upon the subject of Popery are like the father that begets them—"gross as a mountain, open, palpable."

But what should we like to know is the Pope to do when foreigners invade his territories?—when, encouraged by foreign help, rowdies, his subjects, take up arms against him? Has not the Sovereign of the Papal States the same right to maintain order and to assert his authority as has Queen Victoria? and if he has, is not the responsibility of the blood shed in restoring order, on the heads of those who provoked the combat? These questions would we suggest to those who feel inclined to censure the Pope for employing force to reduce the revolted Perugians.

And yet this case of Perugia, wherein the employment of force to expel Tuscan filibusters, and to reduce rowdies to order, was so perfectly legitimate; and wherein force was employed so mercifully, and with such tender discrimination—this case of Perugia, which for the gentleness and leniency of the victors to the vanquished is without a parallel in history—is the only case that the malevolence of the Globe, or the unscrupulous mendacity of Pope George, can venture to urge against Pius IX! To such miserable plights, to such vile falsehoods are the enemies of the Holy Father reduced, that even "Protestant Reformers" cannot make out the semblance even of a complaint against him, except by citing an act which might justly be cited in the case of a mere secular Prince, as an unprecedented instance of clemency towards rebels, brigands, and cut-throats.

It is probable that these were the acts of the insurgents themselves when in retreat.

LIQUOR LAWS.—On Wednesday, the 14th inst., the Hon. Mr. Cameron brought the question of a law for prohibiting the sale of intoxicating liquors before the attention of the Legislative Assembly; and a Bill, based on the proposition, that it is expedient to make fuller provision for regulating the retail of intoxicating liquors, was introduced, and read a first time.

In the course of his prefatory remarks, Mr. Cameron contended, we think erroneously, that the amount of drinking in a country was proportionate to the number of licensed drinking shops. He appealed, in support of this strange proposition, to the moral condition of Scotland; which, "next to Sweden, was the most drunken nation in the world." Here we are at one with Mr. Cameron; and as we have on more than one occasion been severely taken to task by our Protestant contemporaries for our assertion that Scotland, the most thoroughly Protestant country in Europe, with the exception of Sweden, was at the same time, with the solitary exception of Sweden, the most immoral country in Europe—we are very happy to find our condemned opinion publicly endorsed by the Hon. Mr. Cameron in the Canadian Legislature; for it requires not a lengthened argument to prove that the "most drunken" must also be the most "immoral" nation. We trust therefore, that our aforesaid Protestant contemporaries will admit that they have been unjust towards the True Witness in taking it with falsely accusing the moral character of Scotland; seeing that Mr. Cameron, from his place in Parliament, reiterates, word for word, and without censure, the charge which has exposed us to a tempest of indignation from our Protestant brethren of the Press.

With regard to Mr. Cameron's deductions from the fact of the great amount of drunkenness unfortunately prevalent in Scotland, we entirely differ with the honorable gentleman. We attribute that drunkenness neither to a defect in the law, nor to the number of licensed drinking houses; but on the contrary, we attribute the large number of drinking houses kept open in Scotland to the drinking propensities of the peo-

ple.—The latter we look upon as the cause; not as the effect, of the traffic in spirits; and from our experience in other countries, we hold to the opinion, that the moral habits of a people remaining the same, the amount of drinking amongst them will remain the same, no matter what fiscal regulations with regard to the licensing of drinking houses may be imposed by the Legislature. This view is amply confirmed by the facts connected with the sale and consumption of intoxicating liquors in the adjacent States of the American Union; in which the experiment of diminishing drinking, by prohibiting the sale of intoxicating liquors, has been fairly and extensively tried, and has most signally failed.

The Hon. Mr. Cameron, like most of the well intentioned advocates of Prohibition, proceeds upon the assumption that the sale of intoxicating liquors is the consequence of the license system; and that but for the licence to sell granted by government, the traffic would never have existed. It seems to us a self-evident truth that the license system was but a financial scheme for raising revenue from a pre-existing traffic; that it did not create drinking houses; but that finding them in existence, it subjected them to a process which compelled their owners to contribute directly to the revenue; and which, at the same time, indirectly subjected them to a special surveillance of the Police. Of course this action of the Legislature cannot be defended, if, like certain houses of infamy, a tavern or place where alcoholic beverages are sold, is essentially evil; but, if on the other hand—as many contend is the case—the sale of liquors is not necessarily a sin, though from its frequent abuse it is too often the occasion of sin, then indeed we do not see that it is fair to attribute the sin of encouraging drunkenness to the government which, for revenue purposes, levies a tax upon the sale of ardent spirits.

For the simple fact is that, were the license system to be abolished to-morrow, every man would have the same right to sell gin or whiskey that he now has to sell tea or sugar. The abolition of the license system, therefore, to be beneficial must be immediately succeeded by the system of Legislative prohibition on the sale of intoxicating drinks. Now without discussing the right of any government to impose such a prohibition; admitting its right to say to its subjects—"you shall not drink wine, or brandy, or beer"—the question still presents itself—"would such a prohibition have any effect whatsoever on the quantity of liquor sold and consumed?" We fear that it would not; and that its only effect would be—so long as the unhappy passion for drink obtains amongst the community—to call into existence a swarm of unlicensed, illegal vendors; who would carry on their dangerous trade exempt from all surveillance; and who, to the business of the liquor traffic, would add that of receiving stolen goods. A Prohibitory Law would, of course, drive all respectable, and conscientious men out of the trade; but that trade would not, therefore, necessarily be abandoned. It would merely be transferred to the hands of reckless unprincipled scoundrels, who, by selling an inferior article, at the old rates, would compensate themselves for the increased risks to which their illicit dealing would necessarily expose them. In fine, we look upon drunkenness and prostitution as two monster evils, which alas! human legislation is utterly incompetent to grapple with. We do not, for ourselves, believe that any quantity or quality of legal enactments can sensibly diminish, or modify the amount of drunkenness in a community, so long as its moral tendencies remain unaltered; but we do greatly fear that well-intentioned, but rash legislation upon the subject, may add to the crying evil of drunkenness, in particular, a disregard for law in general, and generate, as it were, a habit of looking upon a breach of that law as a capital joke. Such we know to be the case, in some of the neighboring States where Prohibitory Laws are in force; and where every "ladge" for evading those laws is treated as not only harmless, but as a laudable exercise of human ingenuity.

Most happy, however, shall we be if the result of Prohibitory Legislation in Canada shall consist of us entertaining erroneous opinions on this very important subject; most cheerfully would we co-operate with any one who should devise a scheme for suppressing drunkenness.—For this reason we are most willing that Mr. Cameron's Bill should have a fair trial; and sincerely hope that, on a question so closely affecting the dearest interests of the community, no spirit of faction or party may be allowed to oppose obstacles to the beneficent intentions of the legislator. We do not, we confess, expect much good, from the mode of treatment which he recommends; but so great is the evil which it is designed to meet, so fearful are the ravages of the disease it is intended to cure, that we are willing to give him and his prescriptions a full and unprejudiced trial before pronouncing sentence upon them.

attention.—The following is an outline, or synopsis of what the reverend gentleman said:—

The Rev. Mr. O'Farrell said—it was in this form, beloved brethren, that the Almighty, addressed the Jewish people on the eve of their deliverance from the land of Egypt. For years they had groined beneath the most cruel bondage, and their task-masters had multiplied their labors and sufferings. Their strength was exhausted by excessive toil; their substance plundered by strangers, and the only liberty that remained to them (because it could not be taken from them) was that of pouring out their tears in the sight of the Lord, and uttering their prayers to the Most High, that He would deign to be mindful of their condition and send them a liberator and deliverer. God was at length touched by their prayers; Moses was sent; great powers were confided to him; signs and wonders were multiplied. But in vain did the waters of the Nile become blood, and in vain did the King's hardness; but what avails the power or wickedness of man when exerted against the might of God? The Angel of destruction will pass through the land; and, in order that he may distinguish the Jewish people from the idolaters who surround them, the Paschal Lamb is slain, its blood sprinkled on the door-posts, and the Angel of Destruction as he passes in the silence of the night sees the blood and knows that he can claim none within. This day, then, said the Lord, "Shall be for a memorial to you; and you shall keep it a feast to the Lord in your generations, with an everlasting observance. It shall be an anniversary of your deliverance from bondage, and a memorial of all the favors which I have loaded you; and when your children shall inquire the reason and significance of this feast, you shall make known to them what the Almighty did for their fathers." May not the words of the text, my brethren, be appropriately applied to you on this solemn feast which we are assembled to celebrate? May they not be applied to you in the same sense as to the Jewish people? And when your children ask you why you celebrate this feast, you can say that your fathers groined for years beneath a slavery far worse than that of the Jews under the Egyptians; that they groined under the slavery of sin and hell, and bowed down before dumb things; that the darkness of Pagan superstition and idolatry, more horrible than the Egyptian darkness, brooded over the land, till God raised up Patrick like another Moses to dissipate this darkness and illumine their minds with the gentle light of Christianity, and make them free with the freedom of the children of God. And this day shall be for a memorial to you; and your children shall hand down the same traditions and observances, throughout all time and in every climate. So long as the generations of Irishmen exist—wherever an Irish heart beats with gratitude for the sending of St. Patrick—so long shall this day be hallowed and sanctified as an anniversary of past favors from above. Yes, this day shall remain as a proof and as a monument to show that the faith of Patrick is still preserved pure and undefiled by the Irish people for the space of fourteen hundred years. See, brethren, what a glorious spectacle is visible to-day throughout the universe. By what we behold here we only see a specimen of what is being done in thousands of cities and hamlets. This vast edifice filled with a pomp which accompanies our sermon—these ornaments that decorate our temple—these banners that float around the altar—these strains of sweet music—these shamrocks which we wear on our bosom as emblems of our nationality—all these are characteristic of the manner in which our brethren, throughout the world celebrate this day. In every country, no matter how separated, we are all one to-day; in our affections, in our sympathies, in our remembrances, in our hopes; whether we dwell amidst the snows of Canada, or wander through the sands of India, or traverse the prairies of the Far West, we are all Irish to-day and proud of the land from which we sprung; proud of the faith from which we sprung; proud of the faith for which we so long suffered; and proud of our fathers who resisted with such glorious constancy all the efforts of our tyrants; proud of the past, though chequered with sorrow; proud of the present, though gloomy with apprehension. Filled with these sentiments and animated with these convictions we will resolve, with the assistance of the Most High, to preserve our faith pure and undefiled, because on it to-day our chief happiness depends; and also in celebrating this feast of our common father we will endeavour to crush out all our strife, and division, and reach out our hand to every true son of Erin, determined to stand to each other in weal and woe; and never cast away any son of Ireland till he has proved himself unworthy. The motto of our feast, then, shall—"Glory be to God on high, and on earth peace to men of good will." Among the many advantages which this celebration brings with it, there is one on which I mean to dwell a little as it is calculated to counteract the tendency of our age and country. Society may be divided into two great classes, each distinguished from the other by sentiments and convictions. We may call these two classes the men of the past; and the men of the present. The former are ever dreaming of the days long departed; the latter live only for the present. Both of these classes are in extreme peril to be good members of society we must not be wholly men of the past, as we would then be unable to discharge the duties of life; nor wholly men of the present, seeking only the means of temporary enjoyment, and in danger of being carried away by the all engrossing spirit of money-making. Living wholly in the present and forgetful of the past; a man's affections can take no deep root in anything; and all those memories which awaken the gentlest and the noblest feelings are set aside, as unsuited to those who have to make their fortune. But with the thinking man both the extremes of which I have spoken will be avoided. He will, of course, labor in the present; but at the same time he will not forget the past; for he knows he will thus learn lessons of wisdom and experience, and regulate his life by the virtues of his predecessors. For a purpose like this St. Patrick's Day seems to me admirably adapted; it is a feast of the past as well as of the present; it is full of memories and recollections; full, too, of actualities; it brings the past before us for our instruction; it vivifies and sanctifies the present; it neither makes us dreamers in the day of labour, nor materialists, money-grubbers, or worshippers of Mammon. It brings the past and the present into holy union; and corrects the faults of one by the good qualities of the other; thus, like two sisters, the past and the present work hand in hand together, to give us a happy future. It is not necessary to dwell long upon the history of Ireland's conversion; for the subject has been so often treated of before that a brief sketch will suffice. You all know how, even in the days of Paganism, Ireland enjoyed a certain religious pre-eminence as the chief seat and centre of Druidism, and so it was distinguished by the Greeks and Romans, as the "Sacred Isle." For four centuries after Christ these superstitions were untouched, and Ireland was worshipping the gods she brought probably from Phoenicia. At length the Pontiffs—to whom many a nation is indebted for the blessings of Christianity—turned their attention to Ireland, and Palladius was chosen for the mission; but success did not crown his labours and Patrick was appointed to succeed him; and he who had suffered so much in that country in childhood was now coming back to return good for evil, to restore them to liberty instead of the bondage with which he had been loaded. He knew the opposition he would encounter, he must remember Palladius, and also that wherever the Gospel was preached that it was always in the blood of the martyrs—the seed was fertilized. Ireland though she enjoyed a twinkling of light, yet sat in the darkness and shadow of death. Her mild mythology, as far as we can discover, had caught some rays from the principles of justice, which were reflected on her people. But all at once the day star beamed upon them;

ST. PATRICK'S DAY IN MONTREAL.

Brightly and warmly morning dawned on the Anniversary of Erin's time-honored Patron Saint. At an early hour, to the spirit-stirring strains of their national airs, the sons of St. Patrick mustered in their appropriate places in front of the St. Patrick's Hall, and in the order announced in our last. The Procession having thus been formed, with banners streaming in the breeze, and bands playing, it proceeded to the St. Patrick's Church to celebrate with due religious rites the hallowed festival.

Pontifical High Mass was sung by His Lordship Mgr. Bourget, Bishop of Montreal. The music was of Mozart's Twelfth Mass; and the sermon for the Day was delivered by the Rev. Mr. O'Farrell of the Seminary of St. Sulpice, and one of the clergy especially attached to the Irish Congregation of Montreal. The Preacher chose for his text the following verse from Exodus—12. xiv.

"And this day shall be for a memorial to you; and you shall keep it a feast to the Lord in your generations with an everlasting observance."

From this text the Preacher delivered a most eloquent and appropriate discourse, to which the crowded audience listened with wrapt